THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (MAL. 4: 5, 6).

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IS THERE NOTHING TO DO?

A YOUNG girl was lying on her deathbed, and naturally felt some anxiety as to what the future had in store for her. She inquired of her mother and father, asking them what she could do to get to heaven. There was no reply from either, save tears. Speaking to her intended husband, she pityingly asked if he could answer her question. He could not answer. Finally, a village preacher was called to the scene. Eagerly the dying girl asked what she could do to get to heaven. "Believe on the Lord Jesus Christ and thou shalt be saved," was the minister's reply. "And have I nothing to do?" she inquired. "Nothing—but to believe. No doing, working, praying can give relief to the conscience burdened with guilt, or rest to the troubled heart." Her anxiety, so the story goes, was eased, and "a few days after she departed to be with Christ." Such is the narrative and doctrine contained in a sectarian gospel leaflet that has recently come under my observation.

Nothing to do—but believe! These words fell from the lips of a man who had been educated for his calling. Such is the understanding of men who have been tutored by the letter and not by the Spirit. Such is the narrow conception of men who deny divine revelation in the present age. These men are truly "blind guides leading the blind." The above use of the passage, "Believe on the Lord Jesus Christ and thou shalt be saved," is a fair example of how professed Christian ministers isolate certain passages of scripture to substantiate their doctrines. The Philippian jailor, to

whom these words were spoken, heard the word of the Lord preached, and, in compliance with the requirements of the gospel, he and all his house were baptized in the same hour of the night (Acts 16:30-33). It is misleading to isolate such passages. The full context of the scripture must be read. In this way only can we get a full understanding of what is meant, for a single text will often convey a different meaning entirely.

The doctrine of "belief alone sufficient" has been retailed from pulpit and press until it is almost universally accepted throughout Christendom. A misconstruing of some of the writings of St. Paul is largely responsible for this erroneous belief. We must bear in mind that his epistles were directed to the saints—to those who had accepted Christ—and not to the world. They had experienced the change of heart wrought by repentance. They had been "born of water and of the Spirit," and now their salvation depended on their own enduring faith toward God and His glorified Son. Hence St. Paul's earnestness in telling them that faith alone could save them now. No particular deed performed by an individual can save his soul. Conceit and pride would fill the hearts of men if by their own acts they could gain their soul's salvation, without the atoning blood of Christ. Endurance, patience, forgiveness, charity, etc., are all necessary works of the gospel. In his epistle to the Romans St. Paul undoubtedly refers to the works of the carnal law. These, of course, have no part in the gospel. They were done away and higher laws established. Hear the words of Dr. Mosheim on this subject: "The apostles, wherever they exercised their ministry, had constantly declared all hopes of acceptance and salvation delusive, except such as were founded on Jesus the Redeemer, and His all-sufficient *merits*, while the Jewish doctors maintained the *works* of the law to be the true efficient cause of the soul's eternal salvation and felicity. This latter sentiment not only led to many other errors extremely prejudicial to Christianity, but was also injurious to the glory of the Divine Savior. * * * It is not, therefore, surprising, that St. Paul took so much pains in his epistle to the Romans, and in his other writings, to extirpate such a pernicious and capital error." (Book 1, Cent. 1, part 2, chap. 3:12.) St. Paul admits that we shall be judged according to our works in the flesh (Rom. 2:6-10) and he also points out that they should be works of righteousness as taught in the gospel of Christ. (Tit. 3:8 and Eph. 2:10.)

We know that the offering of an humble prayer, or the doing of a noble deed brings relief to a troubled heart; and that the hope that Christ will forgive our sins, if we do His will, brings ease to the guilty conscience. We have only to read the parable found in St. Matthew's gospel (7:24, 27) in order to see how essential it is to be a doer of the word and not merely an idle hearer. It is upon the law of obedience that all blessings are predicated. It is by obedience that we are enabled to receive the gift of the

Holy Ghost (Acts 5:32), and upon this same law hinges our hope for eternal salvation. (Heb. 5:9.)

"Faith without works is dead." So says St. James in his general epistle to the twelve scattered tribes. Many sceptics, who read the Bible with the avowed purpose of seeking some contradiction therein, look upon the statements of St. James as entirely at variance with those of St. Paul. Read Mr. Smith's explanation, contained in his Bible Dictionary. He says: "If we consider the meaning of the two apostles, we see at once that there is no contradiction either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether by works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumentality of faith. St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct." (Page 362.)

True faith in Christ inclines a person to works of godliness. It inclines him to repent and forsake his sins; to be baptized by immersion for the remission of the same, and then the promised gift of the Holy Ghost, as a Comforter, is given under the hands of God's authorized servants. This done, the gift of eternal life is to those who endure in faith to the end. (Matt. 10:22.) At no period in the life of man can he say consistently, "There is nothing more to do. I am saved." Consider St. Paul's life. After his conversion, his life was full of good works for the cause of Christ. This mighty apostle —this man who had suffered so much and labored so diligently for his Savior—feared within himself lest he should after all become a castaway (I. Cor. 9:27). Paul exhorted the saints to "work out their own salvation with fear and trembling." (Philip. 2:12.) We cannot, therefore, say that Christ has done all of the work. True, when the vinegar was put to His lips as He hung upon the cross, He cried out "It is finished!" but why construe that to mean that the entire work of salvation was finished? Christ had been enduring merciless treatment at the hands of the Jews, until it became all but unbearable. He had not finished any plan whereby a verbal declaration that we believe on Him would save us. His sufferings at the hands of the Jews were finished; but the command to obey the gospel remained, and the statement, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him," was made by one of His chosen twelve, who were left to guide the people aright. (I. Jno. 2:4.) Christ has redeemed the world from death and opened the door of salvation to us. He suffered death for us. Is there nothing, then, that we can do to show Him that we love Him, and appreciate what He has

done for us? "Show me thy faith without thy works, and I will show thee my faith by my works." (Jas. 2:18.) If we love Him we will keep His commandments (Jno. 14:15), for it is by obedience that we learn to know Him. (I. Jno. 2:3.)

The Latter-day Saints testify to the world that the plan of salvation has been revealed anew in this dispensation. When men, professing to be God's servants, make such statements as the one referred to at the beginning of this article, it is time that truth was revealed anew from the heavens. It is the truth of "Mormonism" that has awakened the whole world. It is truth that shall endure to the end. It is for the cause of truth that we stand so firmly and steadfastly in the face of bitter persecution. It is by "doing, working, praying" that we gain strength in Christ, and each good work inspires us to greater works for the advancement of God's kingdom here on earth. Works of righteousness are necessary, and must accompany faith, "for as the body without the spirit is dead, so faith without works is dead also." (James 2:26.)

Preston. CLYDE C. EDMONDS.

TITHING.

"EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II. Cor. 9:7.)

The Latter-day Saints are different from most of the professing Christian sects in regard to the ordinances of the gospel, for they don't simply believe them because they are taught in the Bible, but for the reason that in this age of the world God has by revelation commanded us to receive these laws and ordinances.

The law of tithing was given in an early period of God's dealings with men, and it has again been renewed in this dispensation to the Prophet Joseph Smith. The history of ancient Israel, as given in the Old Testament, testifies that the law of tithing was in force from Abraham until the destruction of Israel as a nation. That it was a perpetual law of the Priesthood, and did not pertain exclusively to the Mosaic dispensation, is apparent from the fact that Abram paid tithes to Melchisedek (Gen. 14: 20), and that Jacob covenanted to give a tenth to the Lord. (Gen. 28: 22.) They both lived before Moses.

God commanded the children of Israel, through His servant Moses, to observe this law, consecrating unto the Lord one-tenth of all their substance. Listen to the Lord's own words: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. * * * And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall

he change it." (Lev. 27:30, 32, 33.) If there is any further proof needed to show that this law was binding on the children of Israel, it can be settled once and for all by noting the severe reproof the Lord pronounced upon Israel, through the prophet Malachi, for leaving his ordinances. He says: "Return unto me, and I will return unto you. * * * Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:7, 8.) The promise is given in verses 10 and 11 of the same chapter that if they would pay their tithes, the Lord would "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He also promised to rebuke the devourer for their sakes, and that their vines should not cast their fruits before the time.

In the present dispensation the law of tithing was renewed, and the keeping of that law is one of the first duties of the Latter-day Saints. About eighteen months after the organization of the Church, on September 11th, 1831, the Lord, through the Prophet Joseph Smith, made this important declaration, "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts." (Doc. and Cov. 64:23, 24.) In this declaration we are assured that all who call themselves the Lord's people, and do not pay their tithing, will find their portion among the wicked at His coming, and will share their fate. It is also stated (Section 85, verses 4, 5) that the names of those who do not keep this law of tithing shall not be enrolled with the people of God: "Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of hosts."

The Lord only requires us to pay one-tenth of our income to Him and then we have the remainder to live upon; and the promise is that He will open the windows of heaven and pour out blessings, that there shall not be room enough to receive.

We hardly ever find the one who pays his tithing complaining about the law, if he does it willingly, nor does he worry about what it is used for. It is those who do not pay that are continually asking the question: "What is the tithing used for?" The book of Doctrine and Covenants, section 119, verse 2, gives the use as follows: "For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church." Some may think, where it says "for the debts of the Presidency of my Church," that it means for their

own special benefit, but the reference is to the expenses of the Church as a whole and not to those of any of its officers.

The law of tithing is a good test for the saints of God. We might observe all the other laws God has given us, but if we neglect to obey this law, we are not worthy to be called His disciples. When the rich, young ruler came to Jesus and asked what he should do to gain eternal life, he was told, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honor thy father and mother: and, thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matt. 19:18-21.) We are not commanded to sell all we have and give to the poor, but we are commanded to give one-tenth of our income to the Lord, and if we will do this, He will pour out His blessings upon us.

Another year is drawing to a close, so let us all be sure that we are square with the Lord, and have our names in the book of life.

Rochdale. JUNIUS S. EMBLEY.

THE FAILURE OF SUCCESS.

THIS is a world of shams. Imitation outweighs originality and reality. It is often exceedingly hard to differentiate between the real and the unreal—the original and the copy. The young man or woman is very apt, therefore, to chase a will-o'-the-wisp rather than follow the true light; they are more apt to seek the oasis afar off, which is really a mirage, than to dwell by the green pastures and still waters of sweet content.

Many volumes have been written on success, but, true success—who shall define it? Many say, "Build up a fortune;" but He who was an ignominious failure in the eyes of His contemporaries, and yet the world's greatest success, said, "Lay not up for yourselves treasures upon earth." The sermon on the mount is a sermon upon success—success as it will be weighed in the scales of eternal justice.

The successful life is the one that is evenly balanced. The life wherein religion, business and recreation have their rightful allotment of time and interest. The get-rich-quick fever results in many successful failures. This is an age of specialists. Many men are swallowed up in one all-devouring and dominating occupation, which comes second to no other interest in their lives. The failure of this so-called success to give satisfaction has been evident at the end of the lives of some of our most successful financiers.

Satisfaction has been termed the sunshine of life; and therefore

the success which does not bring with it true satisfaction is, to some degree, failure dressed in the guise of success. The man who goes into business with the one object, that of "getting there," no matter at what cost, is the man who in his secret closet dare not look into his inmost soul—dare not examine his life. The worm of unrest is eating his vitals. His business becomes his life. He lives it, dreams it, speaks it; he is it, and he is successful (?). The successful man who has to throw out donations to charitable institutions as a sort of ballast thrown out from a balloon, that his soul might ascend by his good acts—compensatory acts—is the man who knows the failure of success.

Some of the most successful lives end as seeming failures. Some of the brightest stars in the firmament of history have had their setting in the midst of poverty. John Bunyan was eminently successful, in that he gave to the world an immortal allegory, which has ministered unto many souls sunk into the slough of despond and enabled them to make their lives somewhat successful. Yet he lived many of his years in poverty and in gaol. Sir Walter Scott died a bankrupt. John Milton never received any more monetary remuneration for his greatest work, "Paradise Lost," than about fifty dollars for copyright and all. Joseph Smith died at the hands of a turbulent mob; yet he inaugurated the most wonderful religious organization in the world.

Joseph Smith was a glorious success. His assassins were successful; but their success spelled failure, inasmuch as that which the world termed "Mormonism" gained vigor and strength from the very blood of its martyred prophets, and the gospel still goeth forth. The wicked do oftentimes "flourish as the green bay tree," while they who live godly lives suffer persecution and poverty. The man or woman who is the greatest success—who in their success have satisfaction—is he or she who seeks to live under the guidance of the Spirit of God.

Live by the light the Spirit gives,
So shall you shine;
'Tis by this "light" our Savior lives
In realms divine.

So shall your life successful be,
A life of truth and love;
From servile, worldly-wisemen free,
You wait applause above.

Salt Lake City. AUBREY PARKER.

WILL you smile and make others happy, or be crabbed and make everybody miserable? You can live among flowers and singing birds if you will. The amount of happiness which you can produce is incalculable, if you will only show a smiling face and speak pleasant words.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 12, 1912.

EDITORIAL.

THE PROBLEM OF LIFE.

Some of the greatest thinkers in all ages have endeavored to solve the various questions relating to the origin and purpose of life. Various and conflicting theories have been given to the world as a result. Yet it is doubtful if the scientists of to-day have come very much nearer to a satisfactory solution of the supreme problem of life than did the philosophers of ancient Greece and Rome. All efforts to explain the origin of life have been in vain, for the limitations of the human mind absolutely preclude the possibility of seeing beyond the boundaries of actual being. Life and the material universe rank among the eternal existences and any explanation of the origin of either is by that very fact rendered impossible and unnecessary. As to the purpose of life, however, that is a legitimate subject for thought and discussion. Perhaps no philosopher of modern times has addressed himself more earnestly to the task of formulating a philosophy of life that would shed some light upon the great questions of the ages than the distinguished German Professor, Rudolf Eucken. There have lately been published in English some excellent translations and reviews of his writings, which are well worthy of consideration.

In many minds there exists a deep-seated prejudice against philosophy in any form. It is commonly regarded as a vain and useless inquiry into things that are beyond comprehension, and from which no good has ever resulted. This is of course an extreme view and is not warranted by the facts of the case. Many of our most useful modern sciences had their first dim origin in the efforts of men to find out the real cause and nature of things. When continued philosophic inquiry has definitely ascertained the principles and laws that govern in any particular sphere, then the results are designated science. Thus philosophy, so far from being a vague and unprofitable thing, in reality represents the pioneer wanderings of the human mind into the realms of the unknown, without which there would be no beaten paths in many lines of human endeavor. It is true, however, that there are matters beyond the farthest reach of the human mind, and it is the vain attempt to prove the contrary that has brought the name of philosophy into disrepute with many people.

Religion alone is able to afford a true and satisfactory solution of the problem of life. Christianity is undoubtedly the highest form of religion that has ever appeared on the earth. It is the religion of the greatest and most progressive peoples who have lived. But it is not an emanation of the human mind. It claims a heavenly origin, and professes to solve the problem of life by unfolding the plans of the Almighty Creator and making clear the Divine purpose as to human life and destiny. It calls upon man to live a higher life, to turn from the evils of the world, and regulate his conduct by laws revealed directly from heaven. It promises present peace and blessing and eternal life and honors to all who will receive and obey its teachings. Its ideals are higher by far than the loftiest conceptions of the heathen philosophers, and have produced results correspondingly greater than they have ever done. As taught by the Son of God and His chosen apostles and witnesses, it brought to all true believers a measure of light and joy and power that changed the whole aspect of their lives. Their recorded experiences, despite the most fearful trials and persecutions, are the richest and grandest in the history of our race. But the Divine Master and His authorized servants were put to death, and those who falsely claimed to be their successors, in the absence of Divine light and guidance, substituted their own ideas and doctrines for the simple truths of the gospel that had brought so much light and blessing to the world. Had the true gospel and the authority of God remained on earth, the world would doubtless by this time have been well-nigh won for God and righteousness. Through religious decline and apostasy, and the consequent absence of any communication from heaven, the purposes of the Divine Creator became obscured, and uninspired theologians and philosophers have for centuries vainly tried to unravel what they term the mystery of life.

The so-called "riddle of the universe" still remains unsolved. All efforts to fathom the eternal purposes of God, apart from Divine revelation and guidance, will surely fail. The inability of human reason and wisdom to solve the problem was fully demonstrated many centuries ago, before the coming of the Son of God in the flesh. The inestimable superiority of His life and teachings is fully attested by the higher inspiration and grander ideals they have given to the world. There have, however, been many earnest and praiseworthy efforts made by learned men to find an explanation of life that would furnish an inspiration to the human race to live nobly and pursue righteousness. Some of the foremost thinkers of the age have tried to formulate a philosophy that invests man and the universe with a spiritual significance, in the light of which all human experience might appear sacred. Others ridicule the idea of such a thing, and, ignoring entirely the life of the soul, insist that the present life is the only one of which we are certain. The materialistic school asserts that all forms of re-

ligion are merely local and temporary, and that life has no eternal significance whatever. There are, of course, many varieties and modifications of these two interpretations of life—the spiritual and material—but under them may be grouped, in a general way, the various attempted solutions of the problem of life.

The same fact that was demonstrated so conclusively before the coming of the Son of God in the flesh has again been established in these latter days—that man cannot by searching find out God or His eternal purposes. As light and truth were originally given to the earth through Christ and His apostles, so in these days, after the same had been lost for many centuries, the heavens have been again opened and a new dispensation of the gospel has been given to man. The entire course of the earthly conflict between truth and error was foreseen by God from the beginning, and His prophets in various ages were given a vision of the ultimate restoration of truth and righteousness, and of their gradual spread over all the earth. In fulfillment of prophecy, God has in these days revealed from the heavens an answer to all the legitimate questionings of the human mind and heart. All the world may now learn the purpose of this earthly life; how it should be lived, and the path that must be trodden by all who are desirous of attaining the noblest destiny. They may now have the plans and counsels of the Eternal God by which to govern their lives, instead of the guesses and theories of finite men. It is, however, one of the tragic paradoxes of life that the generality of men, in their pride and independence, prefer to wander in the dim light of their own imperfect vision rather than admit their weakness and receive in humility the light that cometh from above. The Latter-day Saints gladly testify that the gospel has been restored to the earth, and that by its light all the problems of life may be satisfactorily solved. They invite all who are honest in heart, and who earnestly desire to know the truth, to share with them the gifts and blessings of the everlasting gospel.

H. I.

Erratum. — In our issue of last week, under the heading "Releases and Departures," the name of Elder John W. Haslam, who is laboring in the Nottingham conference, appeared by mistake, instead of Elder Richard R. Haslam, who sailed on December 3rd, per s.s. *Arabic*.

THE EXAMPLE WE FOLLOW.

THE great number of examples which are before us are likely to be very bewildering. Which shall I follow? Shall I go here—shall I go there? Shall I act as this person does, or as that person does? These questions naturally fill the mind of any thinking individual.

There can be only one answer. If the individual has been taught the difference between right and wrong, good and evil, virtue and sin, then he is left to make his choice as to the life he will lead. The examples which he follows will stand for a definite kind of life—a definite life of right, a definite life of good, a definite life of virtue or a definite life displaying characteristics of the opposite sort, and in his choice he will be held responsible.

The first great test of our character comes with the choosing of the kind of person we wish to be, the kind of life we wish to lead. The second great test comes to us in living up to our choice—in really becoming the sort of person we have decided to become, in actually making our lives conform to the pattern that we have selected to follow.

There is always a note of pain or sadness ringing in the lives of those who have maintained their position in the right at great cost. The Savior, crucified by His own people—He came to His own and they received Him not. The religious reformers, attempting to break away from the wickedness of the established churches—Martin Luther dying for the cause which he believed to be right. Joan of Arc, the little goose girl who listened to the whisperings of the spirits who told her to save her people—her death at the stake, her burning for the life which she believed to be the right one. Joseph Smith, the boy Prophet—who can, without tears, picture him on his way to his death and hear him say: "I go as a lamb to the slaughter." Maria Nemo or John No One, any weak, insignificant, unnoticed woman, or any wavering man—any ordinary individuals fighting hard to do what they think is right—their struggling existence is even sadder.

But above the sadness of these lives there arises a great joy that such people have performed such deeds. The shining light of a glorious example casts many cheerful beams in dark and dingy byways.—*Young Woman's Journal.*

THE POWER OF MIND.

Experience and scientific demonstration have shown that the intellect operates through the anterior part of the brain and the feelings through the posterior portion. If our whole being that operates through brain and body is considered mind, then there is a power of mind that regulates the action of the heart, the lungs, the stomach and the other nutritive organs, but that power is quite different from the emotional powers that are usually attributed to the heart.

The looseness of expression in speaking of the mental powers indicates the ignorance relative to the real being that lives in the physical organism and that directs all the activities of the bodily organs. The activities of mind that direct the activities of the

body whether asleep or awake are not as well understood as the action of the conscious powers of mind that operate through the brain centres. The conscious powers of mind are divided into the following groups: The self-protecting, the social, the intellectual, the perfecting, the aspiring, the moral, and the spiritual. When a person classifies the mental activities as physical, mental, moral and spiritual, he uses the words mental and intellectual in the same sense, when in fact the intellectual powers include those only through which facts are collected, retained and classified; while the word mental should include all that pertains to mind.

When it becomes evident that mind is the great power in the universe that controls all other things, more attention will be given to the study of this master builder.

The scientific world is learning that there is no power to act in the gross matter that we can see, but that the real power is in the finer matter called mind that operates through the body. Immediately after death all the cells, tissues, organs and systems of the body are connected as they were before death, but the great controlling force—physically, socially, intellectually, morally, and spiritually has left the body. We say my hand, my arm, my head, my body, showing that the physical organs belong to the mental being that dwells in the body. The apostle Paul knew the true relationship of mind and body or spirit and body when he said: "We have a spiritual body and a physical body."

Mind or spirit cannot be examined through the microscope or in the test tube, but it is one of the most real things in the universe. Mind builds the brain, moulds the face, and controls the body. Every human being carries in his face the record made by the mind. The character signs that are stamped on the face by the mind explain the history and character of the individual to anybody who will take the time to study character signs.

If you want a practical lesson on the influence of mind over body go to any school district and study the boys and girls in the beginners grade. Then follow up the grades to the high school. The farther up you go the more spoiled faces you will find, because the older ones are often dominated by wrong habits of thought and actions resulting from thought.

> "We are sowing, daily sowing,
> Countless seeds of good or ill.
> In our words, and looks and actions
> Lie the seeds of death and life."

The only way of restoring real beauty and character to the face when they are lost through wrong thinking is to let the beautiful harmonious thoughts crowd the bad ones out of the mind.

The laws of hygiene and sanitation must be observed by everybody, because they aid the mind in its building of the body. One of the greatest of the laws of health is right thinking. Solomon

said in ancient times, "A merry heart doeth good, but a broken spirit drieth up the bones." One of the writers of the Bible also gave utterance to these words: "The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance. A man may be known by his looks and one that hath understanding when thou meeteth him."—*The Character Builder.*

DECLINE OF THE PULPIT.

At a meeting of the Liverpool Christian Conference, held in the Common Hall, Hackins Hey, December 4th, 1912, an interesting discussion took place on the subject of "The Spiritual Direction of Individuals." A paper was read by the Rev. S. A. Barrett, vicar of St. Anne's, Great Richmond Street. He said that in this country we were inclined to dwell on the dark side of things in regard to religion. Their churches were becoming empty, religion was entering less and less into the minds of the people, and the pulpit was losing its power. In regard to the latter, he believed the statement was true. They had exalted the sermon to a place of undue prominence, and he believed that the decline of the pulpit would mean that the sermon would take its proper place as a subsidiary part, an aid to worship, and not as an object of the weekly gathering of the faithful. In other respects he believed that the religious teacher of the future would find a sphere of usefulness in the church.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Turkish Baths, Merthyr (Bristol conference), Wednesday, December 4th, 1912, at which two persons were baptized. Elder H. R. Thomas officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home December 6th, 1912, per s.s. *Virginian*: From Great Britain—L. A. Poulton, Walter H. Allington, Sidney A. Brighton, Earl Spencer, Parley J. Welch, William J. Roberts, Homer J. Brown, D. Murray Davis, C. M. Englestead, Moroni W. Green, John S. Storey, Bernard Parry, L. M. Brown, Orval L. Thomas, James E. Chapman. From the Netherlands—William Earl Heath, John E. Everett. From Switzerland and Germany—C. L. White, Richard Newman. From Scandinavia—A. P. Christiansen, George S. Sanders, Frederick C. Mickelson, Hulda Mickelson. From Sweden—Carl J. Olsson. With the company were fifteen emigrants in charge of Elders Bernard Parry, Frederick C. Mickelson and Walter H. Allington. Elders

J. E. Bowen, Jr., and H. R. Thomas, of the British mission, have been honorably released and sailed for home December 7th, 1912, per s.s. *Mauretania.* Elder Parley Peterson, of the Swiss and German mission, has been honorably released and sailed for home December 10th, 1912, per s.s. *Megantic.*

Thanksgiving Day at "Deseret."—A most enjoyable time was spent on Thursday, November 28th, 1912, at "Deseret," High Road, South Tottenham, London, N., when all of the elders of the London conference assembled for their regular monthly Priesthood meeting in the morning. President Rudger Clawson and Professor John J. McClellan were in attendance. President Clawson gave some very valuable instructions to the elders. In the afternoon a sumptuous Thanksgiving dinner was eaten, consisting of the proverbial roast turkey, and all of the other appurtenances and embellishments which go to make up the ideal American festival feast. In addition to President James B. Walkley and his wife and the London elders, there were present: President Rudger Clawson, Professor John J. McClellan and his little son, Douglas; Elder Fred R. Woolley, of the Liverpool office; Miss Pearl Udall, of St. Johns, Arizona; Miss Beth Cusworth, of Salt Lake City; Calvin Fletcher, of Logan, Utah; and Elder Clifford C. Clive, of Salt Lake City. Toasts were indulged in the "acqua pura," and all seemed to be of the opinion that the repast did not fall much short of the home ideal. In the evening a program was given to keep up the spirit of the day. Elder W. H. Allington was chairman and was instrumental in having an excellent entertainment prepared. The orator of the evening was Elder M. H. Kirk, who ably portrayed the trials of the Pilgrim Fathers and the institution of Thanksgiving Day. The following helped to make the evening enjoyable with musical numbers, readings, etc.: President Clawson, President Walkley, Flossie Wallace, C. H. Bennion, Lillian Olver, W. H. Allington, Mr. Robins, E. G. Chamberlain. Professor McClellan kindly assisted with the accompaniments. Altogether it was a day long to be remembered, and all voiced their appreciation of the home-like American feeling that prevailed.

Successful Socials.—About fifty of the saints and friends of the Gainsboro' branch (Hull conference) met at the Etherington Street meeting room, Monday evening, November 18th, 1912, to bid farewell to President Bernard Parry, who leaves shortly for Zion. A short program was rendered and President Parry was given a dozen beautiful silver spoons as a token of remembrance of his former labors in the branch. Games and light refreshments were then indulged in and all joined in wishing President Parry God-speed on his journey home.

A farewell social was given by the Grimsby branch (Hull confer-

ence) on Friday, November 22nd, 1912, in honor of Superintendent Thompson, of the Sunday School, and his daughters, who are leaving Grimsby for Accrington. There was a large gathering of saints and friends. A splendid program was arranged by the sisters of the branch. The evening was an enjoyable one throughout.

A successful social was held in the Leeds branch (Leeds conference) on 3 Oxford Row, Saturday evening, November 23rd, 1912. There was a good attendance of saints and strangers, and all expressed themselves as having an enjoyable time.

A very successful social, in honor of Elders Edward T. Howard and Richard R. Haslam, was held at Crown Chambers, 36 Yorkshire Street, Rochdale (Manchester conference), on Saturday evening, November 23rd, 1912. An interesting program was rendered. Elder Job Welling, in behalf of the saints and friends, presented each of the brethren with a beautiful traveling rug as a token of love and appreciation for their labors.

On Saturday evening, November 30th, 1912, a farewell social in honor of President Albert T. Smith and Elder D. Murray Davis was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference). About three hundred saints and friends were present. An interesting program of songs, recitations and piano solos was given. Much interest was aroused by the presence of Professor John J. McClellan, who played the accompaniments in his usual masterly manner and rendered several piano and organ solos in fine style. As a token of their love and respect, President Clawson, in behalf of the elders and saints of the conference, tendered President Smith a beautiful silver flower stand, and joined in wishing him and his wife Godspeed on their way home.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXII.—PETER.

Text: See subdivisions below.

I. EARLY LIFE.

1. Birth-place. (John 1: 44.)
2. His family. (a) Father. (John 1: 42.) (b) Brother. (John 1: 40, 41.)
3. His occupation.

II. HIS FIRST INTRODUCTION TO THE SAVIOR.

1. Circumstances leading to it. (John 1: 30-39.)
2. Andrew's interest in his brother.

III. A PERIOD OF PREPARATION.

1. Probably at marriage at Cana. (John 2: 1, 2.)

2. His call. (Luke 5.)
3. His wife's mother is healed. (Luke 4: 38; Matt. 8: 14.)
4. Chosen one of the Twelve. (Matt. 1: 2.)
5. Hears the sermon on "The Bread of Life." (a) His attitude and faith. (John 6: 66-69.)
6. Spiritual blindness of the disciples. (Matt. 16: 6-12.)
7. The great confession. (Matt. 16: 12-19.)
8. On Mount of Transfiguration. (Matt. 17; Luke 9.)
9. At the institution of the Sacrament. (John 13.)
10. In Gethsemane. (Mark 16; Matt. 26; John 18.)
11. The hour of temptation. (Matt. 26: 73-75; Mark 16: 30-72.)

IV. Christ's Appearance and Final Charge to Peter.

1. Appearances. (John 20: 19-23; Luke 24; Mark 16: 7; John 21.)
2. The final charge. (John 21: 15-18.)

V. As Leading Officer of the Church.

1. On the day of Pentecost. (Acts 2.)
2. Before the Sanhedrim. (Acts 4.)
3. His imprisonments.
4. Power of his ministry.
5. The Cornelius incident. (Acts 10; 11.)
6. His condemnation under Herod Agrippa. (a) Miraculously delivered. (Acts 12.)

VI. Later Life.

See commentaries.

DIED.

Lobb.—At Hyde (Manchester conference), November 23rd, 1912, Sister Retie Blake Lobb; born December 15th, 1885; baptized June 11th, 1907, by Elder Julian M. Thomas. She lived and died a faithful Latter-day Saint. Interment at Hyde Cemetery, November 27th, 1912.

Farmer.—At Birmingham (Birmingham conference), November 28th, 1912, Emily Jane Farmer; born May 5th, 1855; baptized July 24th, 1910, by Elder Aaron G. Hanson; confirmed July 24th, 1910, by Elder John M. Young. Interment in the Witton Cemetery. Sister Farmer lived and died a faithful Latter-day Saint.

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